The Bombay Guardian.

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WEEKLY REVIEW.

—A Musical entertainment was given on the 14th, in aid of the widow and children of the late Captain Plumer, in the Masonic Lodge; it was supported by the Grand Masters of the Craft and the Brethren, all present in *grande tenue*; 'Charlie is my darling' and similar songs were sung to the great delight of those who were there; the singers are lauded in the public papers; and finally to the bereaved lady was presented a purse containing how much?—331 rupees!

—The legacies left by the late Baron James de Rothschild amount to 44 millions sterling! The interest on this would be £ 6000 *a day*. An excessive determination of blood to one part of the system, is of the nature of disease; and when such enormous wealth as this is sucked into the coffers of an individual and placed at his sole arbitrement, it is a frightful anomaly. When a man acquires such enormous wealth and then loses it and is reduced to poverty, every body can see that it would have been much better he had never acquired it. But did not Baron Rothschild lose all *his millions in a single day*? Is he not now as poor as the penniless beggar that solicited alms from him?

We have the pleasure to acknowledge receipt of a work in Marathi, entitled "Poona: Ancient and Modern. By Narayan Vishnu Zoshi." It is dedicated to the Rev. Baba Padmanji.

We regret that in the appeal for Orphanages in our last, 'Kashiwadi and Suprah' usurped the place that belonged to the words 'Katiawad and Guzarat.' We reprint the sentence:

"The missionaries of Katiawad and Guzarat at their late annual meeting, held in Surat, resolved on founding two orphanages or homes for destitute children, whatever their nationality."

We have been favored with a handsomely bound octavo volume containing first in English and then in Guzarati several Acts relating to Marriage and Divorce, Succession and Inheritance among the Parsees; together with the Report of the Commission appointed to enquire into the usages of the Parsee Community and the necessity of legislation. This volume contains information that is of much value to the Zoroastrian community. Though this community is comparatively a very small one, and bound together by a powerful principle of cohesion, it appears nevertheless, that very surprising diversities of opinion exist between the Parsees settled in different towns regarding succession and inheritance. The Zend Avesta does not contain any explict directions as to the mode in which property is to be distributed in the case of an owner dying intestate. Accordingly the Indian Succession Act of 1865 is included in the volume; this Act relating to Intestate Succession is applicable to all British Indian subjects alike.—This volume has been edited by Mr. Sorabjee Shapoorjee Bengalee.

The *Sapta-Shati* is a chapter of the Markandeya Purana, translated into English and published in Calcutta 45 years, and now republished in Bombay. Orientalists, antiquarians, men of letters value whatever throws light upon the usages and opinions of men of every age and every clime, without much reference to the moral character or essential worth of the writings or monuments. From this point of view the work we are noticing may be deserving of some acceptance. Again from a theological point of view it is of value as showing that when men depart from the living and true God, there is no extravagance of conception and no wildness of error, which they may not reach in their representation of the powers of heaven; as showing the utter chaos, in morals and in religion, to which they naturally tend, without the light of revelation. Many who have not an opportunity of becoming acquainted with the Sanscrit or the vernaculars of India, will be glad to avail themselves of this volume, to learn what sort of stuff the Hindu Puranas are really made of. They will bear in mind that this publication is not by an enemy, but by a great admirer of Hinduism; one who thus speaks of himself:

"Although as an orthodox Hindu and as an admirer of all the sublime doctrines inculcated by the Vedas, I firmly and devoutly believe that the theomachy described in this *sacred* volume, is to be taken *in its plain and literal sense*, yet I think it my duty to offer an opinion that in *no work* better than this can be found *immortal truth*, adorned in a series of allegories, calculated to exalt the human mind to the contemplation of Him from whom we all come and to whom we must all return."

This volume then is one of the most striking testimonies ever furnished to the statement that men love darkness rather than light, the darkness of the Puranas rather than the light of the Bible. What must be the state of that mind which firmly and devoutly believes, in their literal sense, the accounts here given of bloody wars between lustful and passionate divinities each of which in turn claims to be the supreme Lord of the universe and upholder of all things; and not only believes them in their literal sense, but allegorizes them into immortal truth conveying exalted conceptions of the Godhead!

Civis, in the *Times of India*, finds fault with a paragraph in which we spoke of the restriction on marriages in the Native Army. Observations such as were made by us he considers 'dangerous, as they are apt to foster discontent in the army.' If considerations of this kind are to hinder the discussion of existing abuses, then farewell to all the world's hopes of reform and progress. If scruples of this kind had been allowed to prevail for the last hundred years, what we ask, would now be the condition of the British Army? In many important particulars the condition of the British soldier has been vastly improved; and if he were now informed that there would be no more discussion of matters relating to the improvements yet lacking, we fancy that discontent of an aggravated character would be caused by the announcement.

Civis is of opinion that marriages among soldiers are greatly to be deplored; to some extent this is true. The condition of the soldier's wife is too often anything but a happy one; for the simple reason that the same system which opposes the marriage of the soldier, takes care that when he does marry his wife shall be so treated as to discourage others seeking to imitate his example. There has been, we believe, in consequence of the outcry made by many parties (not excluding ourselves) an improvement in the arrangements for the families of soldiers, and decency is not so much outraged as once it was in these arrangements or non-arrangements.

But we agree with *Civis* that liberty to marry could not be conceded to soldiers generally, without materially changing the organization of the army. We are not, however, so conservative in military matters as to believe that whatever is, is best, and that no better organization could be found for an army than such as now exists. Any system that takes a hundred thousand men from a country like Great Britain and demoralizes them, is a very bad system, and we fear that no better account than this can be given of the English or of other armies. We have seen a good deal of English soldiery, especially of the best sort, and have seen a great deal to admire in them; but in the case of these, exceptional influences had been brought to bear upon them, at all events they were an exceptional class known as such by their comrades. The canteen, with other tolerated iniquities which need not be more particularly referred to, and the grouping together of large bodies of men having an excess of time on their hands, these features of the present system are calculated to demoralize the men, and if the result is not now witnessed as it once was, it is because, in consequence of agitation, many influences of a counteracting character have been brought, of late, to bear upon the men. Still, the temptations and moral difficulties of the soldiers are fearfully great and cry to heaven; and a revision of the whole question of army organization is urgently needed. The chief end subserved by the army is that of providing lucrative appointments for the gentry, but this may be purchased too dearly. The reforms that have been effected in the army of late years,

have been too much of the nature of patching up or salving over; something more radical is perhaps needed. We have already advocated a change of organization that would save the soldier from being separated as he is from the general community and the conditions of ordinary life; and we may return to this subject.

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SATURDAY, JANUARY 23, 1869.

ANTICHRIST.

In continuance of our examination of Scripture relatively to this subject, we notice the statements made regarding 'the lawless one.' This expression denotes one who sets aside or alters the laws given by the great Head of the Church for the guidance of his people. Christ claims to be the fountain of law to all believers, and bids us find the full expression of his will in his word from which not a jot is to be taken away, to which nothing may be added. Find then one who claims to have the power of legislating, in matters of doctrine and practice, for Christians; to be Christ's plenipotentiary, dispensing, absolving, decreeing with an authority that none may dispute, with the very authority of Christ himself, and, if the other characteristics of the man of sin are not wanting, you have assuredly that man of sin.

The man of sin is to sit in the temple of God. This implies we are told that the 'temple must be rebuilt; the temple of God is the literal temple at Jerusalem; for no other building in the world was ever called by that name; this is so clear as to require no proof.' Is it really so? Peter says: "The time is come for judgment to begin at the house of God; and if it first begin AT US, what shall the end be of them that obey not the Gospel?" Jacob said, "This is none other but the house of God and the gate of heaven;" he was in a solitary place which became to him the house of God, by the manifestation of God's glory there made to him. Our Lord spoke of his own body as the temple, and with evident propriety; the temple in Jerusalem having no sanctity except as it was the place where God was pleased to meet his people, accept their sacrifices and hear their prayers; but far higher than the manifestation of His presence there made was that which was made in Christ. And more than once in the New Testament the body of believers are called the temple of God, 'a habitation of God through the Spirit.'

There never can be a temple of God in Jerusalem, in the sense in which there formerly was. That belonged to a system which had no significance except as it foreshadowed and prepared the way for the Gospel dispensation; to a condition of things the grand feature of which was a nation separated from all others, having the true revelation denied to all others. On the day of Pentecost this state of things terminated for ever. All the promises which in Christ are yea and amen, by virtue of which believers of every nation and tongue have access to the Father through Christ, and receive the Holy Spirit, must be recalled and cancelled and the memory of them destroyed in heaven and in earth before there can be a temple in Jerusalem in the sense in which there once was; a temple where only men may have access to God. 'The time cometh' said Christ to the Samaritan woman, 'when ye shall neither in this mountain nor in Jerusalem worship the Father; but the true worshippers shall worship the Father in spirit and in truth.'

When the apostle Paul, predicting things that are to come to pass in the Christian church, things connected with the corruption of that church, speaks of the man of sin sitting in the temple of God, we call to mind that he is accustomed to designate Christians as the temple of God and to warn them against the defilement of that temple, and it accordingly seems the most natural interpretation of his words possible, in fact the only consistent and reasonable interpretation, to understand by them, a person claiming spiritual authority over all Christians in the world, and having temporal power to enforce obedience to his claims over a large part of Christendom. The temple at Jerusalem was called the temple of God even after God's special presence had been withdrawn from it, simply because that presence had been there; and in like manner the Christian communities which became tainted by Romish corruptions, are designated the temple of God. Or the language may be new with reference to the claims of the man of sin; he claims that where he sits enthroned is the temple of God; that God is in him as He was in the ancient temple.

He opposeth and exalteth himself above all that is called God and that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. The words 'so that' denote that the succeeding words are in some sense to be explained by those that went before. Taken in the most literal sense, the statements are contradictory to each other. When a man claims to be God, he does not openly oppose God; he professes to oppose the conception of God that some have. But his claims and assumptions are of such a nature, that those who yield to his authority forsake God, the Father, the Son and the Spirit, and yield that obedience to him which is due only to God. He opposes God when the system which he enforces changes essentially the doctrines and institutions which God has given; he opposes Christ when he claims to be Christ's vicar having power to determine what the Christian shall believe and what he shall do; he opposes the Scriptures when he places on a level with them, laws of his own which virtually nullify them. He exalts himself above God, when he claims to have power to absolve men from their obligation to obey God, and when he grants them dispensations. He exalts himself above all that is worshipped; in Roman Catholic countries almost all worship is addressed to saints and to the Virgin Mary; but it is the Pope who beatifies and canonizes; who decrees that such a one shall from such a day be worshipped by the universal Church; he creates the object of worship; he must then be greater. He takes from the Scriptures, from the Holy Spirit, from Christ, from the Father, the power to save, decreeing that no man can be saved except he acknowledge him and his system.

The rise of such a personage, such a system, is altogether the most startling and amazing fact recorded in history, if we except of course the unique fact of God manifest in the Son, and would seem so to us if it were in the future instead of in the past. *Omne ignotum pro magnifico*; the wonder-loving mind of man rapidly digests what has been and is avid for the pabulum of the future.

We have still something to say, in the way of evidence that the predictions concerning the Man of Sin, have been fulfilled in the line of Popes, as they never can be in the person of an individual.

THE BENI-ISRAEL.

The Beni-Israel of this presidency have often been the subject of notice. They were found inhabiting a small section of country in the Concan not far from Bombay; very ignorant and degraded; unacquainted with their own scriptures and assimilated in many respects to the heathen around about them. Christian missionaries had not been long in the country before they found them out and began to labor for them. Schools were established among them and have been continued to the present day; they have been taught the Old Testament and the New; many of them have been recovered from the utter ignorance of revealed truth in which they were sunk. The growth of Bombay has led many to take up their residence here; and a goodly number of the Beni-Israel youth have enjoyed the advantages afforded by the Mission Institutions of this place, and are fast fitting themselves for responsible and lucrative positions. We learn, however, from one who was lately visiting a number of the villages where they are found in the Concan, that *some* of the Beni-Israel are still in the same depth of ignorance in which the mass of them were found in the early part of this century. Speaking of these he says: They are quite ignorant of the Old Testament; know not who Shiloh is; are unacquainted with the names of Patriarchs and Prophets; could not tell why they were called Israelites; do not know how to read or write. Some live by ploughing; others are servants. They entertain many of the heathen superstitions and prejudices; if a cat crosses their path when setting out on any business, they consider success impossible; they must have some favorable omens before undertaking anything of moment. They believe that God is the author both of good and evil.—Our informant believes even that they sometimes invoke the gods of the heathen. We know that when missionaries first visited them, about 50 years ago, they were found with idols in their houses. There is nothing very surprising that a certain portion of these Beni-Israel should have continued in their semi-heathenish state. They may answer a good end by showing their brethren from what they have been raised.

The melancholy fact remains that not one of this interesting class has embraced Christianity. It is believed that not a few of them have received convictions of the truth of Christianity; but as yet not one has confessed Christ before men. Entering, even slightly, into relations with their Jewish brethren throughout the world, they have adopted their prejudices which eighteen centuries of disappointed hopes have not overcome. Stronger in its influence than all the evidence brought before them that Jesus is the very Messiah of whom Moses and all the prophets did speak, is the one imposing fact that the greater part of their brethren throughout the world reject him. It is with them as with mankind generally; they have very little confidence in their own individual power of judgment, unbounded confidence in the judgment of the many, forgetting that the many

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are composed of individuals like themselves who have shrunk from the responsibility of particular judgment, and that consequently the mass is governed by the judgments of a very small minority; and this minority, for all they know, consists of prejudiced and bigoted men, quite as incapable as themselves of correct and trustworthy judgment. Vox populi, vox dei. The Bible aims to bring every man consciously under the eye of God, to clothe him with responsibility to judge for himself, and to give him all the aid that he needs in order to ascertain what is truth. 'They shall all be taught of God,' was the Old Testament prediction of the privilege of New Testament times; not taught in a mass, but man by man; if any man lack wisdom let him ask of God; prove all things. But nominal Christians, Jews, Parsees, Mussulmans, Hindoos, all shrink from this; to be taught simply of God is to forsake their allegiance to the body with which they are identified, and to incur the wrath which is to them quite as terrible as any wrath of God.

All the difficulties encountered by the missionary may be said to head up and be lost in this one grand, absorbing obstacle; this worldliness, using the word in the sense which we have indicated; this subserviency to the voice of men; this caste principle; this common sentiment and common law by which the individuals of a community are identified with that community. There is a principle of gregariousness much stronger than that which masses men in cities; it groups them into castes; and the highest of all laws is that which keeps a man united to his community, or when violated, casts him forth *into isolation*. The instinct of self-preservation is not so strong as this caste principle. Before Christianity there was nothing else known in the world but this; and when we survey the condition of things in Europe and America, and note the extent to which this principle has been relaxed or abandoned, we see what Christianity has accomplished. Christianity binds its disciples together in a most intimate bond; but binds them individually to Christ and the Father in a still more intimate bond; the Gospel is the grand antagonist of all forms of caste.

Let any one carefully observe what our Lord says of the world, throughtout the Gospel of John, and he shall not fail to see that our Lord had distinctly in view the adamantine chain by which the minds of men are bound to each other and led captive by each other.

If the Jews of the first century, those who heard the apostles preach and yet continued in their unbelief, had known that eighteen centuries would go by without the appearing of any other Messiah, would they have continued to reject Jesus of Nazareth? We trow not. Tenaciously as they clung to their notion of a temporal deliverer, conferring upon them earthly power and glory, they would have at once discarded all thoughts of the advent of such a one, if made to understand that the nineteenth century would see their dispersed descendents still mocked in their vain hopes; they would have yielded, as thousands in Jerusalem have done, to the claims of Jesus. The fall of Jerusalem opened the eges of many to the vanity of their expectations, the unscripturalness of their hopes; the rest imagined that they would ho soon restored; gradually they became reconciled to the utterly anomalous position into which they had brought themselves, and that which would have appeared incredible to their fathers, became a matter of course with them. God shut them up in unbelief, when the most overwhelming reasons for faith had been presented in vain.

CHRIST'S VERITIES,

OR

THE "VERILY VERILY"S OF THE GOSPEL.—IX.

"VERILY, VERILY, *I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood ye have no life in you.* John VI, 53.

Christ had already spoken of himself as the bread of heaven come down from heaven to give life unto the world. They had wished him to give them their daily bread miraculously; and had been told by him that the life he came to give was life that they had not: not bodily life but spiritual; the hunger he came to satisfy was that of the soul. His exposition of the miracle of the multiplied loaves, indicated that the life they needed was in himself, and was to be appropriated by them by means of faith in himself. He goes on to point out another feature of the parallel; bread must be broken to be eaten; he must die that the life in him may be communicated; they must eat his flesh and drink his blood.

The language is startling; but the very boldness of the metaphor shows that it is a metaphor. The prophets of the Old Testament had spoken of eating the words of God; 'thy words were found and I did eat them;' but no one ever thought of taking this in a literal sense. Elsewhere we hear of some who are washed in the blood of Christ; and of some whose robes are made white in the blood of the Lamb. Christ is called Christ our Passover; and this expression directly bears upon the words of our text. Forbidden by the very strength of the metaphor to take it literally, the hearers should have known for themselves that Christ's words were the life he had spoken of: the flesh profiteth nothing, my words they are spirit and they are life; the flesh even of Christ profiteth nothing except as a means of manifesting himself, his spirit; in the words of Christ the believer finds the spirit and the life of Christ.

The passover lamb was life to the Israelites when the destroying angel passed through the land; its blood sprinkled upon the doorpost was like the signature of the King of heaven, exempting them from harm. Then they ate the lamb, whose bones were unbroken. This was a notable prefiguring of Christ in his relations to the believer. He dies for us atoningly; his blood absolves from sin; but there must be an appropriation of his spirit and life; he dies on the cross that he may live in his people; if any man have not the spirit of Christ he is none of his; let the same mind be in you which was also in Christ Jesus; Christ our life. And in the parable of the vine and branches, he says, 'Abide in me and I in you,' and then immediately, 'Abide in me and my words in you.' So the apostle Peter: Born again, of the incorruptible word, desire the sincere milk of the word that ye may grow thereby.

When Christ tells us that the bread of communion is his body and the wine his blood, the believer, well aware that his flesh profiteth nothing, and hungering and thirsting after the life and spirit of Christ, recognizes the institution as one helpful preeminently to faith. It wonderfully assists him to understand that Christ died for him individually and for his brethren individually; that his sins are remitted; that the fulness that was in Christ is made over to him; that as he was so we may be in the world; as the love of the Father was in him so it is in us. My peace I leave unto you; my joy be with you; my Father's love be yours; the Father and I and the Holy Ghost shall come to you; the words given to me I have given you; all these assurances are symbolized and emphasised and brought more home to our faith by the bread and by the wine. And only they who by faith enter into the peace and joy and righteousness of Christ, can apprehend the true meaning of the Lord's Supper and appropriate its singular blessings.

But what a strange announcement is here made by Christ: that men, all men are without life. To say that they are without understanding, without sensibility, without power, without virtue, would be very little in comparison with the declaration that they are without life. They have something that they call life and cling to as their all in all; but they are told that there is a something high above this beyond comparison, their true life forfeited by them and notified to them by no experience, what they call life being nothing but death, the privation of the true life. But inasmuch as their experience tells them not of it, they fail to form any such conception of it as would make it an object of desire; in fact, it is a part of their death that they are without desires for it. There is in their heart an unsatisfied void, a sense of need; but their imagination cheats them as to what the need is, and disguises to their minds the life which is of God in Christ. What then can the Gospel do? It can speak to them of unending life; of deliverance from fear and from self-condemnation; of the friendship of an Almighty Being; of exemption from much that is sad in their experience. And when those who have tasted of the river of the water of life, are enabled to rejoice in the Lord always, to abstain contentedly from that which is appetizing and attractive in the world, to encounter humiliations and losses and manifold trials with a serene courage and a victorious faith, men are much helped to understand that there is a higher life.

Christ came that we might have life and have it more abundantly. It is of unspeakable importance that we should have it more abundantly; with a fulness that shall enable us to triumph over the world at every point, and to joy in Christ with joy unspeakable and full of glory. Hast thou life; be not satisfied till it is thine so abundantly that it shall demonstrate itself to men around and convince them by the grace of God that they are really dead in trespasses and sins. The branch that bringeth forth fruit must be purged to bring forth more fruit.

What a hearty and thorough appropriation of Christ is signified by the expression, To eat the flesh and drink the blood of the Son of Man. If it means any thing it means that he gives himself wholly to each believing sinner; gives all his influence at the throne of his Father, gives all his omnipotent power over the heart, gives all the fulness of the blessings of his word, gives his presence and his boundless sympathy. With too much reason, alas, may he say to us, Have I been so long time with you and yet have ye not known me? Have ye so long had my promises and yet do you understand so little the plenitude of my grace? Have I in vain raised up for you Paul to give you an ex-

ample from what and to what my grace can elevate? You are astonished at your own faith; to me it appears less than a grain of mustard-seed.

NOTES FROM AN INTERLEAVED BIBLE.

PSALM LXXVII. 13. The word 'our' is added and is not needed.

16. A sublime description, as though inanimate nature were conscious of the Presence of God while sinners are without God in the world Thus the dumb ass saw the angel when Balaam saw him not.

19. Thy footsteps are not known. Even they who have the word in their hand and make a special study of the promises, are often confounded by the developments of divine providence. Up to the day of the Resurrection how little did even the apostles know of the Messianic scheme. So shall it be in the day that is coming, the day of the Lord. Some of its most striking features will take every body by surprise, and all the interpreters of Prophecy will be dumb, with their hand to their mouth.—If the believer at the commencement of his pilgrimage, could see distinctly the details of his future route, his faith would be staggered and imperiled.

LXXVIII. 2. Dark sayings: things hidden from the many. 'Unto you it is given to know the mysteries.'

3. The secrets of Christianity are better preserved than those of masonry, since the natural man discerneth not the things of the Spirit of God. We give men the words, but till their hearts be changed the meaning is hidden. Critics sometimes spend their lives in scrutinizing the dark sayings of the Bible, without approaching the real meaning. Who but a child of God can know the meaning of the words 'God is love'?

8. The fathers are a standard only so far as they observed the law. The word of God claims from the children a higher obedience than was rendered by the fathers.

9-11. Faith only has promise of victory.

18 To tempt God is to desire him to do what is not for our good and is contrary to his evident will. Discontent is a tempting of God. How common is it. In the heart; we must be careful what pictures of possible good find a place there.

20 Can he provide? we may always have the benefit of his power if we will avail ourselves fully of his wisdom.—The state of mind of the Israelites, here expressed, corresponds to that which met with the rebuke of Christ, Ye seek me not because ye saw the miracles, but because ye did eat of the loaves and were filled. He himself noted the parallel.

22. Believed not; they believed in his power but were angry because he would not exert it in accordance with their wishes; they believed not in his wisdom or goodness. Their state of mind corresponded to that of Balaam; they asked to have their own desire gratified, knowing that his will was different. Manna and quails are daily falling about the habitations of men; well for us if we know how to distinguish between the manna of his love and the flesh of our own unhallowed desire, to take the first and leave the last. They that *will* be rich fall into temptation and a snare.

33. An appropriate epitaph for most men. They little think how dearly they pay for unbelief. Peace and joy might have been had in believing.

35. One thing they turn from even more than from God—death.

39. A wind that passeth away cometh not again, so is our life. It may be a hurricane or a zephyr, it may be devastating or restorative, demonstrative or unconspicuous, still it is evanescent. For it to be is to be vanishing. It comes only to go. Life in Christ is very different; it abideth for ever.

Correspondence.

To the Editor of the "Bombay Guardian."

DEAR SIR,—In the Guardian (dated 16th) I understand you to be identifying the Papacy with the man of sin mentioned by St. Paul; if so, will you kindly allow me to make a few remarks on the subject.

In the 17th of Revelation we have represented to us, a woman supported by a beast with 7 heads and 10 horns, or perhaps more properly speaking it has eight;* yet the 8th is so closely allied to the seventh as to be called the seventh; the woman, its rider is designated as the mother of harlots. Is not this the system which has drunk of the blood of saints for the last twelve or thirteen centuries, and in its last stage is seen resting upon the Roman Empire under its last head, preparatory to its final doom? is not this woman also a great hinderer to that wicked one being revealed, whom the Lord will destroy at his coming? this eighth head goeth into perdition at the coming of our Lord, yet it must first shake off its rider (the system which it supports) before he can open his mouth in blasphemies against God, because this woman or apostate church, does not deny either the Father or the Son. I understand St. Paul as explaining to the Thessalonians that before the coming of the Lord, the man of sin who opposeth and exalteth himself above all that is called God, or that is worshipped, must be revealed: but that a hindrance (the mystery of iniquity which was already at work in Paul's time) must be taken out of the way before that event could happen, that God would permit this to go on for a time, but when it would be taken out of the way "then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming."

Again, if the woman in Revelation is Papal Rome, and the last verse of the chapter informs us that the woman is that great city, then it cannot be identified with the man of sin of St. Paul for the following reason; the Man of Sin is destroyed by the brightness of His coming, while the judgment upon the great whore is of a different character, and, some time previous to Christ's coming.† The ten kings subject to the beast hate the whore, and make her desolate; they eat her flesh and burn her with fire, and give their kingdom unto the beast, who is destroyed by the coming of the Lord.

The beast with seven heads rises out of the sea, (chap. xiii. 1.) which, I believe, in the symbolical language of the Bible is generally understood to mean peoples, nations &c. but the second beast with two horns like a lamb, and who speaks like a dragon rises from the earth (or as I understand it the church.) I should think from this that after the downfall of the Papacy, some individual from this apostate church will act the part of prophet or be a sort of magician to the first beast, as he causeth the earth to worship the first beast, and he causeth them to be branded with his mark or name &c.

I think from the above that the man of sin is to be indentified with the eighth head of the fourth beast of Daniel (or Roman empire) also with the little horn of Daniel, and the Prince of the covenant; they are all described as speaking blasphemy against God and setting themselves up in the place of God, and the judgment is described as taking place upon them at the same time, i.e. at the coming of the Lord to set up His Millennial Kingdom.

The time, times, and half a time of the little horn of Daniel, the latter half of the covenant week, the forty-two months, the 1260 days all point distinctly to the same dreadful period. I do not see how it can apply to the Pope as he never sat in the temple of God showing himself to be God, or exalting himself above all that is called God: that the Popish system is antichristion cannot be denied. I make an extract from the foot note in Thessalonians (Douay Bible) "The man of sin. Here must be meant some particular man, as is evident from the frequent repetition of the Greek article *ó*, "*the*" man of sin, "*the*" son of perdition, "*the*" adversary or opposer, *ó antikeimĕnŏs*. It agrees to the wicked and great Antichrist, who will come before the end of the world."

For the present I remain,

Yours Sincerely,

K.

* See Rev. xvii. 11.

† See Rev. xvii. xviii.

Epitome of News.

SATURDAY, JANUARY 16, 1869.

—*Spectator*: "A story has just been told again before the Court of Cassation at Paris which is one of the most melancholy of the tragedies of justice. For nearly two generations this story has troubled the conscience of France. From time to time a figure dressed in the deepest mourning has flitted across the area of public life, and it has been known that she was a maiden lady who had devoted the whole of her life to the vindication of her father's memory. While she was a little child, the quiet prosperous citizen home in which she had been nurtured was broken up by one of the worst and most frightful calamities that can fall upon a family. Her father, a wealthy and respectable citizen, had been arrested on a charge of murder, had been tried, found guilty and executed on the testimony of witnesses who had afterwards admitted that they were mistaken. Her mother thus widowed had devoted the remnant of her life to a futile effort to procure the authoritative reversal of the sentence, and she left the melancholy duty as a legacy to her daughter. To this duty Virginie Lesurques has given her life. Refusing to entangle herself with family and domestic cares till the foul stain of murder had been officially and authoritatively removed from her father's memory, she has lived to more than eighty years of age to keep the troubled recollection of her family wrong before the mind of France. Every government has heard her story, public opinion in France has unhesitatingly admitted her father's innocence, and canonised him as a martyr to hasty and imperfect justice; but French law has refused to admit its justice to be fallible in a matter which was beyond reach of rectification. But last year the Corps Legislatif, in a sudden fit of virtuous independence, tacked a rectification of this injustice to a money bill, and so gave power to the Court of Cassation to review such cases as that of the father of Virginie Lesurques. Under this law she and her relatives appeared before the court on the 3rd of December, still clad in the deep mourning which she at least has worn for seventy-six years, and demanded that the condemnation pronounced against Josesh Lesurques in the year IV. should be annulled, and his good name should be restored to his family and to history."

—There are 96 pupils under instruction in the Grant Medical College. The vernacular class has been reestablished. There were 21 new admissions the last year against an average of 8. Dr. Hunter is Principal.

—The soldier Stuart who in a fit of drunkenness shot a Native at Attock, has been sentenced to two years' imprisonment.

—There was a very severe shock of earthquake in the North East on the 10th. We have heard of it at Jumalpore; it was felt strongly at Calcutta; in Assam it did not a little damage.

—The Political Agent, Bhurtpore, to the Curator of the Calcutta Museum, Jan. 6th. "I am despatching to your address, three specimens of aerolites picked up at a hamlet, called Motte-ka-Nugla, near the village of Goorkha, in the Pergunnah of Biana of the Bhurtpore State. The account given by eye-witnesses is to the effect, that on the 22nd ultimo, about 5 P. M., the sky having been quite clear previously, a small dark cloud appeared in the heavens, the cloud seemed to approach the earth, when three loud reports like the firing of a cannon were heard, and at the same time, a bright meteor, shaped like a snake and travelling south, issued from the cloud. The hamlet, near which the aerolites were picked up, is situated in a wild hilly tract of country, called the Dang, and my informant states that sounds as of a shower of stones falling on the hills were heard: only the three pieces now sent to you were, however, found. These were seen to fall from the meteor, and with such force that they were embedded some depth in the ground, and when dug up were so hot as not to allow at first of being touched by the hand. The meteor was distinctly seen travelling across the heavens from Bhurtpore thirty-six miles from the place where the aerolites were picked up, and the three reports were also heard at various distances in the district."

—*Madras Athenæum*: "By the Overland mail of the 5th instant, a consignment was received by Mr. Brown of Madras, of a rare species of fungus called the Resurrection plant, the botanical designation being *Lycopodium Lepidophyllum*. The plant in a dry state appears quite dead, but when immersed in water for the space of twelve hours, or so, it gradually freshens and expands, and the colour changes from a brown to a beautiful green. In this state it resembles a very pretty fern. When taken out and dried in the shade, the plant resumes its former dry and decayed appearance. The process of immersion may be repeated several times with the same refreshing result, and the plant will stand preservation for several years. To observe the

appearance of a revived specimen as compared with a decayed one, it would scarcely be credited that these plants were closely packed at Mexico, on the 8th April last, and that they were only opened on their arrival here."

—It is stated that H. H. the Gaekwar of Baroda has released his brother who has been so long in captivity; and it is believed that this is a fruit of the interview which the Gaekwar had with H. E. the Governor at Broach.

MONDAY,—JANUARY 18.

—In a leader about the Broach Ball, the *Hindu Reformer* says: "The cream of the joke, however, is that although Native gentlemen were not deemed worthy of being associated within a Ball room all punctilious scruples on that score did not seemingly interfere with the Broach Ball Committee soliciting and receiving contributions from Native gentlemen towards the "get up" of the entertainment from which they were excluded; on the principle, we suppose, followed up by the Roman Catholic Clergy generally, who anathematize Protestants and all their belongings; denounce Protestant institutions; and declare the curse of the Almighty alights on all heretical undertakings; and yet hesitate not to supplicate for Protestant aid, and Protestant gold in behalf of Roman Catholic churches and charities!"

—The *Hindu Reformer*: "The "*Shubhsoochuk*," of Satara of the 15th December last, learns that on the occasion of the Durbar held at Nagpoor on the 2nd idem, by the Commissioner of that place, a five hundred rupees worth of ornaments for the arm above the elbow was presented by that officer on behalf of Government to Lall Balibhudra for his having profited it to a considerable extent by the contract which had been given him of distilling or vending spirituous liquor in that province.

"Our Satara contemporary admires the discretionary powers of the Commissioner as displayed by him in the choice he made of the Durbar as the proper occasion whereat to recognise the usefulness, rather the uselessness, of a person who replenishes the State Exchequer by dealing in that liquid which is universally deprecated as the root of all evils.

"We believe that our readers are aware that it has been pointed out to Government, in most clear terms and on a sufficient number of occasions both by the Press and from the Pulpit, that its policy in connection with liquor licenses is opposed, not only to the interest of its subjects, which it is one of its sacred duties to watch and secure, but also to the spirit of the religion which it professes. But we find that it has disregarded the preachings of the one and the remonstrances of the other, and followed its own course dictated by the goddess Selfishness. A fine Government indeed, worthy the name of a Christian Government."

—The Bishop of Calcutta has appointed Pundit Nehemah Goreh a Missionary Canon in St. Paul's Cathedral, The *Indian Church Gazette* tells us that Mr Goreh (who was formerly known we believe as Nilkunth Shastri) is now a Ritualist.

—The *Indian Church News* has got some new witnesses to the doctrine of transubstantiation: "Let us in these days take these heathen Magi for our guide, and learn a lesson from them, and a ready lesson they provide for us, in the English Church who are struggling to come out of the cold and lifeless ideas of religion to which the past two centuries of apathy have consigned us. During the past thirty years and more we have been manfully struggling with the mountains and deserts of our journey towards the truth we had almost lost. We have been true so far to the light that has been guiding us. We have come to the Jerusalem of our Prayer Book where we find in no uncertain words the faith of our fathers, the faith once delivered to the saints, laid down. We learn there to seek Him in the Holy Communion; let us go down to our Bethlehem, to worship the King of kings; but with many of us when we come there, we find it difficult to see in the humble creature of bread and wine, the Majesty of God; yet as surely as the manger and swaddling clothes concealed the Mighty God, so surely do the bread and the wine now conceal the Blessed Body and Blood of that same Infant of Bethlehem; here as in Bethlehem of old there are no visible signs of power and Majesty; as of old, it must be faith that enables us to descry the Invisible but none the less Real Presence of the Mighty God: Oh! let us not doubt with the Chief Priests and Scribes among the Jews, but believe with the Magi."

—*Friend of India*. "The next reform must be in the postal rate on newspapers, which has been raised before the Government by the Proprietors of this journal, chiefly in the interest of small native journals. There is every prospect that the boon of half an anna postage will be conceded to all papers below a fixed superficial size. This will not affect the weight nor the quality of the paper; it will not tempt the proprietors of such journals to use a flimsy material. Both the letter and newspaper postal reductions will prove great educational measures, and the revenue will recoup itself in two years."

—The *Friend of India* recommends Vizagapatam as an Indian Brighton.

—Two of the Brahmo Somaj missionaries have taken up a secular calling.

—At the Ragged School anniversary in Edinburgh, Sir Alex. Grant said: "In India, I have generally observed that in the face of the giant Pagan—that is, in presence of the monstrous evils of heathenism—the various sections of Chistianity have a tendency for a time to forget their mutual differences; and I think that in this country, in the face of the almost equally gigantic evils of pauperism and crime, we should, as far as possible, forget our dogmatic difference; but, at all events, I think we should not be stickling too much about system and theory, but for heaven's sake be doing something."

—*Friend of India*: "The Rev. Dr M. Mitchell has left Calcutta to open a new Free Church Mission among the Sonthals near Raneegunge. He will visit Simla and Nagpore during the year *en route* to Poona where he hopes to spend the next rainy season."

"We have failed to discover one instance in which the order of the Government of India regarding the provision of prayer-meeting rooms, has yet been carried out except at Bangalore, where a room in the Dragoon Barracks was much frequented by the soldiers before the order was issued. The order seems to have originated in an application for a room of the kind at Lahore. Its non-observance we believe to be due partly to the chaplains, partly to the commanding officers, but chiefly to the rule that both should have charge of the room. Further instructions are required in the spirit of those of the late General Browne, who, when commanding at Nagpore and Hyderabad, assigned for all Christian soldiers a 'Protestant Prayer Room' at Kamptee and Trimulgherry. There should be no difficulty as to Roman Catholic soldiers, for they are forbidden by their priests thus to worship."

—Overland Mail, Dec. 25th. "Telegrams have been received announcing the Princes of Wales's arrival at Stockholm, and return to Denmark.

The full text of the address of the President of the United States has been received. It is declared to be one of the most astounding documents ever issued as a State paper. The reading in the Senate was abruptly stopped by an adjournment.

The number of election petitions filed in the Court of Common Pleas is sixty-four.

The directors of Overend, Gurney and Company are to appear at the Mansion House on January 1, to answer a charge of conspiracy to defraud.

The increase of pauperism in London is claiming especial attention.

A resolution has been come to in Lancashire to work half time in the cotton mills. This decision is occasioned by the state of the market.

The action of "Martin *v.* Mackonochie," which has been made a leading case to try the legality of the Ritualists' mode of conducting the service of the Church of England, has been decided by the Judicial Committee of the Privy Council. The result is that the proceedings at St. Alban's, Holborn, are declared to be entirely illegal. Mr. Mackonochie is condemned upon every one of the points raised, and has to pay the costs, both of the original suit in the Court of Arches, and of the present appeal.

At the Society of Arts House on Thursday evening, December 17, Lord Shaftesbury presided at a meeting, the primary object of which was to hear a paper by Dr. Hawkesley, containing suggestions for the improvement of the administration of the charities of London, and in the distribution of private and official charity generally. The meeting was held under the auspices of a new society, which has assumed the title of the London Association for the Prevention of Pauperism and Crime. The Doctor adduced a series of statistics which went to show that, taking into account the money distributed by the various charitable institutions of London (about 4,000,000*l.*), the assistance realised by means of public and private benevolence, and the allowances given by the State, as much as 7,000,000*l.* were spent annually in London in dealing with the requirements of poverty. If one-eighth of the whole population, or 400,000 persons were dependent on the other seven-eighths, the sum named would supply to each 17*l.* a head for every man, woman, and child, or to every family of five persons 85*l.* per annum, with 50,000*l.* to spare for the expenses of collection and distribution. During the last ten years the population of London had increased one-sixth; the pauper part of it had increased one-half. Of offenders and suspected persons known to the police and at large in London there were, in 1867, 8,964; and in 1868, 10,342. The discontinuance of transportation turned 2,000 convicts loose upon the community every year, in addition to 100,000 of all sorts from our gaols. In London there were 100,000 children destitute of proper guardianship, and exposed for the most part to the training of beggars and thieves. He doubted whether a parallel to this picture could be found out of the kingdom of Dahomey. He attributed this condition of things to erroneous method and want of organisation; and he proceeded to suggest a variety of remedies, the prominent features of which were the adoption of a combined system secured from abuse by registration, district visiting, &c. On the conclusion of this elaborate paper the Rev. Henry Solly read extracts from the evidence taken by the committee of the association, which showed the vast amount of imposition practised under the present system upon charitable institutions, and that there were existing in all parts of the metropolis bands of professional beggars organised for the express purpose of what they called 'working the charities.' The Rev. Septimus Hansard considered the present state of pauperism and crime most alarming and disgraceful. He trusted the Legislature would make a thorough investigation into our poor-law system. Mr. John Ruskin, Dr. Stallard, Mr. Richardson, Mr. Forbes, Mr. Measor, Captain Maxse, and Mr. Fuller, also took part in the discussion. The Earl of Shaftesbury closed it by feminding the meeting of all that had been done by ragged-schools, whose children became prosperous and grateful colonists.

One of the Prime Minister's sons has been ordained by the Bishop of Winchester.

The fifteenth report of Bishop Gobat's Fund for Missions to Abyssinia, Egypt, Syria, and Chaldea, just issued, directs attention to a very striking Protestant movement in the Armenian branch of the Greek Church where, "from deep conviction of its errors, brought about by comparing its Liturgy with ours, and both with the Bible, one of the ecclesiastical dignitaries, Archbishop Markerdetch, has left that Church, and is now under the episcopal license of Bishop Gobat, labouring as a protestant clergyman at Aintab (Tarsus,) the "no mean city of Cilicia," of which province the Armenian Patriach had made him archbishop.

The wealth left by the late Baron James de Rothschild is something fabulous. It overpowers the imagination. No sultan, or caliph, or emperor, real or fabled, approached him in the extent of his opulence. The "wealth of Ormus or of Ind" pales before it. The late Baron made the following disposition of his fortune:—He left to his wife Betty 8,000,000*l.*, the Chateau Ferrière, whose art galleries are estimated at about 800,000*l.*, and his house in the Rue Laffitte at Paris. To his second son, Gustavus, he gave 8,000,000*l.*; to his third son, Edmund, 6,000,000*l.*; and to his grandson, the son of the late Solomon Rothschild, 2,000,000*l.* This is pretty well in itself, but it does not exhaust the vast heap left by the modern Cœsus. The largest plum has fallen to the lot of his eldest son, Alphonsus, who comes in for a trifle of 20,000,000*l.* This colossal fortune—and perhaps these legacies do not exhaust the amount—reaches the sum total of 44,800,000*l.*

The Pope takes great interest in all arrangements, relating to his army, and has become very warlike. The Holy Father, however, likes to feel the assurance derived from stronger battalions than his own, and he has responded to the announcement of approaching reinforcements from Toulon by at last conceding, through the Marquis de Banneville, the coveted hat to the Archbishop of Paris.

—*Bombay Gazette*: "The reported decisive battle in Paraguay, ending in the rout of Lopez, and the destruction of his army, will be received with satisfaction by all interested in the free navigation of the large rivers which drain into

the estuary of the Plate. Lopez was the aggressor in a war which has been prosecuted with amazing pertinacity by Brazil and the Argentine Confederacy. The design of the Paraguayan dictator was to secure positions which would have given him practical command over all the waterways. For this he had made preparations extending over a long period of years. The huge works at the confluence of the Parana and Paraguay rivers were his Sebastopol, the stronghold whence he started suddenly forward down the broad and fertile valley, and where, if driven back, he trusted to defy and wear out his enemies. With less constancy they must have been virtually frustrated, even though Lopez had failed in his original design. It may now be hoped that the European Powers, who have great interests in that part of South America, will insist on the opening of all the rivers to the commerce of the whole world. Lopez, however, an ambitious man, who modelled himself on the Bonapartes, has won great renown by his daring advance and resolute defence; and it is impossible not to admire the simple faith and loyalty of the Paraguayans, who have literally died rather than surrender. They are a native race, and are evidently capable of the highest discipline, civil and military. In a better cause we should regetr their fall before the mixed races who have overcome them."

—Same: "The Supreme Government has at length sanctioned the repayment of the money, diverted by the Cathedral Trustees from the Fort Christian School Fund, and subsequently by them restored, out of their own purses, to its original destination."

—Same; London: "The Judicial Committee of the Privy Council with Lord Cairns presiding, has, in giving final judgement in Mr. Mackonochie's case decided that the Church of England is a 'Protestant' Church. Lord Cairns has cut the ground clear away from under the feet of the Ritualists by declaring it to be the law of the land that only such forms and ceremonies as are expressly prescribed in the Prayer Book are lawful, and that Mr. Mackonochie and his friends are not justified in supposing everything is lawful which is not expressly prohibited in that book. This clear and precise statement of the law comes very opportunely to strengthen the position of the Church, and regain for it a certain degree of popularity. The particular practices condemned by Lord Cairns are those of lighting candles and bowing to the altar during the Communion service; and it is a satisfaction to the great mass of the laity to know that they belong to a Church which does not recognize the Lord's Supper as a veritable sacrifice, or believe in the absurd pretentions of sacerdotalism. As for the Ritualists—whose leaders are men without any claims to intellectual eminence, and strong only in the sympathy they feel with the multitude that take a womanish delight in the pretty trappings and ornaments of religion—they must now either reconcile themselves to Protestantism or seek refuge in the Church of Rome"

—The earthquake of the 10th is described as having been 'terrible' in Cachar and Silchar, throwing down all the bungalows and station houses.

—A Hindoo boy in Ahmedabad was murdered for the sake of a few paltry ornaments. The murderers is to be hang.

—*Times of India*: "Is it not all but incredible that the result of all the discussions and exhortations, and parliamentary objurgations of the last 20 years upon this subject of irrigation should be, so far as this Presidency is concerned, a total expenditure upon such works of about £160,000 down to the end of April last? Since the mutiny alone, the revenue realized from the land of the Presidency has been about £35,000,000 sterling. To improve its productive powers by storing the wasted waters of that period, we have made the magnificent expenditure of £160,000 something less than half per cent of our receipts therefrom. We are blaming no one for this deplorable failure. We know well how it comes about. We write simply to apply the spur."

—*Missionary Herald*. "Mr. Abbott, the British Consul, has been long in Persia, and often mentioned in letters from the missionaries as rendering them kindly and important service. His recent visit to Oroomiah was noticed in the Herald for November. Mr. Perkins now writes:—

"'Mr. Abott left Oroomiah, on his return to Tabreez, on the 18th instant. He is our oldest English friend in Persia, having been in this country thirty-one years, and during all this long period, he has been unwearied in his efforts to protect and aid our mission. . . . He displayed no insignia of his office here, and his bearing was very quite and unobtrusive. Poor, suffering Nestorians often made their way to him, with the tale of their wrongs and sorrows, and we are thankful that he had an ear to listen to them,"

—The Church Missionary Society's Ceylon Missions had 742 communicants in 1867 against 306 in 1847; the Native clergy, catechists and teachers had doubled; the number of Missionaries had slightly diminished.

TUESDAY,—January 19.

—*Bombay Gazette*: "We understand that the works which were commenced on the Prongs in connection with the proposed new Light-house have been stopped, and that Government is reconsidering the question of the site."

—The *Bellcarrigg*, Capt. Brown, left Sutherland Aug. 9, with coals for Bombay. Nov. 28 fire was discovered. Nov. 29 the ship blew up with a terrible explosion; strange to say only one man was hurt. They managed to stay by the ship some hours and then took to boats. "On the 9th Dec., in lat. 7° 21' S., long 73° 01' E., with strong breezes, and a high confused sea running, we decided on throwing every article that could be spared overboard, taking the second mate and his four men into the long boat, and abandoning the gig. This arrangement was completed at 2 P.M., there were then twenty three souls all and the dog in the long boat. On 10th Dec. our stock of water was reduced to twenty-five gallons. God displayed his mercy toward us by sending us rain, and we were thus enabled to fill up our water vessels, containing sixty gallons in all, besides which each of us drank to his heart's content."

They remained 14 days longer before they saw a sail. Then they were picked up by the *Lannax*, Capt. Chilton, and were taken to Colombo. Capt. Brown has since arrived in Bombay.

—Lord Napier of Magdala has left for the Southern Marathi country on a tour of inspection.

—An outreak of the Kookie tribes (Cachar) has occurred.

—Rev. J. B. Smythe, Chaplain of H. M's. S. *Brish*, having visited the Fiji islands, says. "Never was I so much impressed with the power of Divine truth as when I stood in the midst of a native congregation at Bau, of over 700 (the king seated in a dignified manner in an arm-chair, with his large Bible before him), the queen (the finest specimen as regards flesh and bones of the 'human form divine' that I ever saw) in a conspicuous place among the women, and heard the Gospel preached by a native minister, and the accents of their praise ascending up on high like the voices of many waters. The church is a large native building, capable of holding one thousand persons, and displays great ingenuity in its style of architecture. It is situated within a few yards of the ruins of an old heathen temple, where human sacrifices were wont to be offered to their gods, previous to their being cooked and eaten. The ovens which were used for this revolting purpose of cooking the victims are still to be seen filled with earth, and quite close to the church. A large tree overhangs them, the trunk of which is covered with notches representing the number cooked. I found it impossible to count these, owing to the irregular order and antiquity of the early entries. I confess that my soul was stirred within me as I quietly surveyed the dark faces of the worshippers in a church raised by their own hands to the honour of the true God, their eyes eagerly resting on the preacher, and the scripture references sought out with facility."

WEDNESDAY,—January 20.

—At the farewell dinner to the Viceroy, Sir Wm. Mansfield said: "The Director-General of Irrigation was able to report that during the last two years they had completed the preliminary steps of projects and plans, and the determination was then come to in His Excellency's Council, to address the Secretary of State, and to tell him that the time for real action had now come, and to ask for the money. Well, gentlemen, that request embodies a fact of very great importance, and you will appreciate it when I tell you that the first plans presented to us by the Director-General of Irrigation comprehended an expenditure, to be spread over ten or twelve years, of not less than thirty millions of money."

—The Sanitary Commissioner of Madras has condemned the whole of the barracks for European troops at that station—those in process of construction as well as those already built.

—Stores of the E. I. Railway Company of the value of two lacs have been burnt up at Calcutta.

—*Bombay Gazette*; Paris: "The exquisitely touching, aspiring air of the prayer in *Mose in Egitto*, generally regarded as one of the most successful of Rossini's melodic inspirations, is now declared to be one of the ancient national airs of the Basque Provinces, so rich in old airs.'

The peculiarity of this air is the transference of the movement from the minor to the major; and we doubt if this is Basque.

—Lady Duff Gordon in a recent number of *Macmillan's Magazine* wrote thus concerning the condition of the people of Egypt:—

"I cannot describe to you the misery here now, indeed it is wearisome even to think of it. Every day some new tax. Now every beast, camel, cow, sheep, donkey, horse, is made to pay. The fellaheen can no longer eat bread: they are living on barleymeal mixed with water, and raw green stuff, vetches, &c., which to people used to good food is terrible, and I see all my acquaintances growing seedy and ragged and anxious. The taxation makes life almost impossible; 100 piastres per fedden as tax on every animal first, and then again when it is sold in the market, and a tax on every man, on charcoal, on buter, on, salt. . . . . It is not a little hunger, it is cruel oppression which maddens the people now. They never complained before, but now whole villages are deserted, and thousands have run away into the desert between this and Assouan. . . . The hand of the Government are awfully heavy on us. All this week the people have been working night and day cutting their unripe corn, because 310 men are to go to morrow to work on the railwway below Stoot. This green corn is, of course, valueless to sell and unwholesome to eat. So the magnificent harvest of this year is turned to bitterness at the last moment. From a neighbouring village all the men are gone, and some more are wanted to make up the *corvee*. The population of Luxor is 1,000 males of all ages, so you can guess how many strong men are left after 310 are taken."

THURSDAY,—January 21.

—A Telegram from Peshawar informs our Lahore contemporary that Azim Khan and Abdul Rahman Khan have both fled from Ghuzni, taking with them nothing but the clothes they had on.

—*N. Y. Times*. "The Jesuits, who have been driven from almost every country of Europe, Catholic as well as Protestant, are coming to this country in large numbers. The *Liberta Catholica* says that 3,429 Jesuits are now employed in missionary work, and it seems that of these there are no less than 759 in the United States—including fathers, scholastics and brother coadjutors. Under the laws of this country, they are here free and safe in the pursuit of their work."

—The *Melbourne Age* describes a case in which galvainsm was effectual as a cure for snake poison.

FRIDAY,—January 22.

—Mr. Hope, Collector of Surat, has apologized to the Hon. Byramjee Jeejeebhoy and his friends, for expressions used at the Broach Exhibition.

—Tanna jail is to be rebuilt at a cost of Rs. 275,000.

—The "Black Watch," which has arrived at Calcutta from London, fell in with the ship "Persia," with a cargo of coals for Bombay, on fire off the Cape, and rescued the officers and crew, with whom she put into the Mauritius. While there, her own crew deserted, and, after a detention of thirteen days, she was obliged to proceed on her voyage with the officers of the "Persia" only and a few boys, to navigate the ship.

—The Harbour improvements at Kurrachee are to be immediately resumed.

—It is feared at Mauritius that the fever has returned upon them.

—*Englishman*. "At Kurseong near Darjeeling the earthquake was felt very severely. So alarming were the shocks that many of the inhabitants darted out of their houses, fearing every moment they would be overthrown. A gentleman returning home saw the trees around him rolling from side to side in the most extraordinary manner. The natives gave vent to the terror which filled them in shrieks of *Huree bol* and *Ram! Ram!* But the effect of the undulatory motion on terrestrial objects was still more wonderful at Chittagong.

A friend then at Kussilong in the hills some ninety miles from Chittagong states that the earthquake burst upon them with tremendous force. It was travelling apparently eastward and slightly north. The undulations were very severe and lasted nearly two minutes. The effects were very remarkable. It seemed as if some mighty wave were sweeping on under the earth, and as it passed the solid earth rose and fell with a motion distinctly visible along the banks of the river and in the hills beyond. From the spot where our friend was standing he could see the ground rolling wave like, the Hills reeling, and the trees waving to and fro. The spectacle was wonderful and fearful, and one which once seen could never be forgotten. The shock occurred at nearly five o'clock on Sunday last. It is somewhat curious to note that, although it was felt so to speak over the whole of Lower Bengal, it was felt at all places at almost the same time."

—Deaths last week, 386.

—The first annual meeting of the Bombay Medical Missionary Society was held in the Money School on Wednesday afternoon. The Hon'ble Mr. Justice Warden occupied the chair; and there was a large attendance of ladies and gentlemen. It was resolved

"That the Bombay Medical Mission should be accepted as one of the local institutions of this city; and that its friends in Bombay, and the West of India in general, should do their best in dependence on the divine blessing, for its continued maintenance."

The meeting was a very successful one, and it was very evident that this Society has the confidence of the public and may expect all the aid that it shall stand in need of. The Rev. Dr. Wilson and Dr. Blaney, Dr. Partridge, Chs. Macdonald Esq., Colonel Kirby, Rev. T. K. Weatherhead and the Chairman made addresses.

TELEGRAPHIC NEWS.

London, Dec. 30th—The Greek Chambers have voted an extraordinary credit of 100 milion drachmas and authorized the levy of men for the army and navy.—A Danish frigate has entered the Piræus. The Greek Government has issued a proclamation demanding the support of the people.—Baron Eder, Austrian Consul at Bucharest, has been nominated Envoy Extraordinary at Athens.—The Duke of Montpensier has issued a manifesto, declaring that he had always recommended the strictest Liberalism to Queen Isabella, and that now he only courts the rights of citizenship "di Espane Libera."—A reinforcement of 10,000 troops is preparing to leave for Cuba.

Jan., 14th.—Uneasiness is felt concerning the attitude of Greece regarding the Conference and the result is doubtful.—Captain Wilmhurst, of the ship *Bremensis*, has been honourably acquitted by the court martial.—Archbishop Cullen and other bishops in Ireland have declared the total disestablishment and disendowment of the Irish Church to be indispensable.—The Conference reassembled to-day. M. Rangabe, the Greek representative, is still without instructions from Athens.—The *Great Eastern* has commenced to ship the new Atlantic Cable to be laid from Brest to America. 1009 miles are already manufactured.—The *Bengal* with the outward Indian Mails left Suez for Bombay on the 13th instant at 3 A. M. (2 days and 9 hours after contract time.)

15th.—Earl Clarendon and Mr. Reverdy Johnson have signed a Convention, regarding the Alabama claims, similar to that signed by Lord Henley.—The *Times* of to-day says that the conflict between Turkey and Greece will prevent the Prince of Wales from paying his intended visit to Athens.—Latest advices from the Brazils state that a great battle had taken place between the Brazilians and Paraguayans, resulting in the destruction of the Paraguayan army.—Lopez with 200 followers had escaped. The war is now intended to be over.

Jan. 16th.—The Conference terminated its labours in its last sitting to-day. The final formalities will take place to-morrow.—A declaration has been agreed to, and is to be communicated to Greece tente fix (? on the twenty-first) after approval by the Governments represented at the Conference. It admits the justice and legitimacy of the first three points of the ultimatum, says it is unnecessary to insist upon the 4th, and that the Turkish Government, having refused to refer the dispute to ordinary tribunals, the 5th is implicitly included in the first three points.—The Powers invite Greece to regulate her conduct by the rules of international law. The Porte is prepared to withdraw the ultimatum if Greece accepts the recommendation of the Great Powers.—Latest advices from Spain state that the elections have commenced.—The Prince and Princess of Wales have left Copenhagen.

17th.—It is asserted to-night that the signature, by the representatives, of the first three points of the Turkish Ultimatum has been agreed, as covering (to cover) the fifth point.—The fourth point is to be refered to a Tribunal. England has objected to the enforcement of obedience.

18th.—The *Columbian* with the outward Indian Mails left Suez from Bombay on the 17th instant at 1 P. M. (5 hours before contract time.)—The Bombay Mail of the 26th ultimo was delivered in Londay to-day.

Pera, 16th.—A telegram received from Tauriz (Tabriz) announces the sudden departure of the Ottoman Minister from Teheran for Constantinople, in consequence of a misunderstanding relative to the question of inroads on the Persian frontier.

18th.—The Sublime Porte has accepted the resolution of the Conference and has sent telegraphic instructions to her plenipotentiary at Paris, to sign the Declaration.—The transport *Malabar* has arrived at Suez from Bombay.

20th.—It is stated that the European Powers have agreed to observe strict neutrality in the event of the Declaration of the Conference being disregarded by Greece.—Telegrams from Berlin state that the Prince and Princess of Wales are now on a visit in that city.

Constantinople, 17th: The Ottoman Minister at Teheran was recalled for having become a partisan of a religious sect in Persia called "Shutis" and not in consequence, of a misunderstanding as erroneously reported here.—The names of Principal Forbes and Alexander Cameron Campbell appear in the Obituary of the week.

Washington, 19th—President Johnson has sent to the Senate the treaties with England regarding the Alabama claims and the naturalisation question.

TELUGU MISSION.

(Continued from our last number.)

But I am lingering too long in the English school. Hardly second to it in interest is the *Girls' School* to which Mr. Sharkey was so attached, and which is still kept up in full efficiency by Mrs. S. It is rather a "home" than a school. The classes are taught in the different rooms of the bungalow, while in the compound they carry on their games in the afternoon, the younger ones delighting themselves in "French and English," "Hunt the Slipper," "Oranges and Lemons," &c.; the elder ones occupying themselves vigorously with two sets of Croquet instruments. Of the seventy or more children of the Missionary, some have not been so given over, but have been baptized on their own profession on coming to years of discretion, or are looking forward to the rite; some few are children of Christian parents in the town or district. When we went round the different classes, one class was studying the map of India, one writing from dictation in English, another the same in Telugu, &c. We were shewn also the copy-books, and the beautifully clean work in crochet and tatting. One of the teachers is a Brahminee widow who renounced heathenism some years ago. I was delighted to find Mrs. S. has so many contributors in England and elsewhere to her school, and trust their number may still increase: the C. M. S. can, as in all such boarding schools, give but sufficient for the education of a very small proportion of the children.

There is a *Boys' School* also connected with Mr. Sharkey's memory, held in a commodious upstair school-room, the coolest place, so it seemed to me, in Masulipatam. It is a Vernacular school, and was intended for those who are excluded from Mr. Noble's English School, not only by their caste, but also by their poverty. Two of the teachers are Brahmins. There have been Brahmin boys in the school; indeed one of the Christian Brahmin converts is from Mr. Sharkey's school. We heard propositions of Euclid done smartly in Telugu, saw some puzzling compound multiplication sums worked out with apparent ease, and heard the first class answer really well in the geography of Europe. Among the 120 boys learning here, 50 are Christians, of whom many are young men from the villages we had visited in the Bezwara and Ellore districts, sent in here to be trained to be the future schoolmasters of rising congregations there. A boarding house for these Christian boys has just been secured near to the house of the present Head Master. It stands in a spacious compound, and measures are in contemplation for the erection of gymnastic poles, &c. &c.

Quite distinct from the three departments of Mission work just enumerated is the *Christian Settlement*, a street of houses on a piece of ground granted by the Government after the destruction caused by the Cyclone. Here I found a street of comfortable-looking houses. Most of the women, at least the younger portion of them, had formerly learnt in Mrs. Sharkey's school. The Native Pastor, one of Mr. Noble's two first converts, accompanied me from house to house, and my visit concluded with an address, which he interpreted for me, to 23 well-dressed respectable Christian mothers, seated on mats in the court in front of one of the houses. On Saturday the other Native Clergyman interpreted for me, and so I was enabled to preach to the Telugu congregation. Some of the heathen boys of the English school attended, expecting it seems that the new convert would be baptized, and wishing to witness the ceremony.

One part of the Telugu Mission-field of the C. M. S. we had no time to visit: I refer to the *village congregations in the Masulipatam District*. One of these villages, Prattipádu, has I believe more professing Christians than any in the Bezwara or Ellore districts. And this village-Christianity would be seem to be doing quite as much in its way for the downfall of Hinduism as the English schools for the higher castes in the three towns. The numerical increase in the Mission is mainly in the villages and has been very encouraging during the last two years. On June 30th, 1866, there were in the three districts of Masulipatam, Ellore, and Bezwara 627 under instruction, of whom 485 were baptized. On June 30, 1868, there were 1,372 under instruction, of whom 864 were baptized. Thus the members have doubled in two years. It is true that the village converts are almost entirely from the lower castes: but it is not true, though sometimes asserted, that these are so entirely cut off from the higher castes, that their conversion affects not the latter in the least. No person can travel about the country without seeing that high and low castes form but one nation; that the former are dependant upon, and daily intermingle with, the latter; that they speak the same language, and that at the great annual festivals they unite in the worship of the same deities. I fear not to say that these 1,372 are a constituent part of the Hindu community of that part of the Telugu country.

On the 25th the steamer arrived from Rangoon. One of our Missionary brethren accompanied us on board: a favourable breeze enabled us to reach the steamer in an hour from shore, though we were told that six hours in the boat is no uncommon thing. Next evening, an hour before sunset, we found ourselves at home again, close to the broken pier, half deafened by the shoutings and strugglings of the utterly uncivilized Madras masulah boatmen.—[*Madras Church Missionary Record.*]

ANCIENT LIFE.

Thesaurus Siluricus. The Flora and Fauna of the Silurian Period. With Addenda from Recent Acquisitions. By John J. Bigsby, M.D. (Van Voorst.

Dr. Bigsby "thanks the Royal Society for a grant of 100*l.* in aid of the publication of this work, on condition that the Royal Society receive 100 copies for distribution amongst its foreign members and those of the Geological Society of London." The motto on the titlepage is the following sentence from Dean Conybeare:—"The boldest and happiest generalizations must depend upon details." The students of ancient life in the beginning of the present century startled the reading world with the boldness of their generalizations; and now that their generalizations are known to have been unhappy, a cautious school is needed who shall excite astonishment, not by their bold imaginations, but by their patient industry in accumulating details. As the facts are acquired, the theories are discarded. Even the theologians have now got over the panic into which they were thrown by the geologists. Dr. Bigsby quotes, and we translate, a significant extract from an address delivered by the Bishop of Annecy at Chambery in 1844: "Half-a-century

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ago, a Christian orator, suspicious of scientific men, said to them, 'Stop there, and don't dig *jusqu' aux enfers.*' To-day, reassured by the immovable constancy of our faith, we say to you—Dig—dig, still. The deeper you go down, the nearer you will go to the grand mystery of the weakness of man and the truth of religion. Dig, then,—dig; and when science shall have given the last stroke of her hammer upon the foundations of the earth, you can, by the spark of light which it will strike out, read still the idea of God, and contemplate the imprint of his hand."

Dr. Bigsby is a digger. The strata in which he digs is the layer beneath the Old Red Sandstone which is found in the parts of Wales and England inhabited by the ancient Silures. Dr. Bigsby dedicates the 'Thesaurus Siluricus' to Sir Roderick Murchison, as the recognized interpreter and historian of the period. The enthusiasm necessary to carry a man through the compilation of a work so laborious and apparently so dry, ungrateful and wearisome, seems to have been sustained by the belief that it is "the grandest of all periods." He says, moreover, that it was "as yet apparently the seed-time of all succeeding life." What the phrase "the seed-time of all succeeding life" may mean, when used to describe a palæontological period, we cannot pretend to know or imagine,—the geologist's seed-time and the theologian's mystery equally passing comprehension.

The students of the remains of ancient life thought in the last century that as, by means of medals, the antiquaries could clear up the mysteries of history, they, by means of fossils, might clear up the grander problems of the origin of life. Buffon modestly said they might put some numbering-stones upon the eternal road of Time; but Cuvier audaciously hoped to trace the hand of the Creator in the act of creation. Hence the hypothesis of successive creations. Theology excepted, there is no science in which the theories have gone before the facts more boldly than in Palæontology. Marine shells were found on mountains far from the sea; therefore it was said the sea had everywhere covered the land. Fossils were found which were deemed unlike all known plants and animals; and the inference was, that they all belonged to extinct species which had existed in successive creations. Life has not always existed upon the earth, because the supposition is not probable that this planet has always possessed the conditions necessary for the sustenance of life. But the hypothesis is not based upon any conclusive evidence that the earth was inhabited, first, by zoophytes, then mollusks, crustaceans, fish, reptiles, mammals, and last, man.

The progress of inquiry shows how rash the theorists have been. If we take, for example, any genus of mollusks we shall find widely discrepant opinions in works of authority respecting the numbers of the species; and the genera themselves are not established. Plants and animals, moreover, are found as fossils not in proportion to their numbers in the supposed geological periods, but in proportion to their adaptation for the preserving processes called fossilification. How premature the theories have been may be inferred even from the progress of Silurian palæontology during the last dozen years. In 1856, the species were estimated at 2,093; and in 1868, at 8,897. "The 'Thesaurus,'" says Dr. Bigsby, "contains 8,897 species, and therefore is an ample field of study, but it probably does not tell us one tenth part of the Silurian life still lying buried in Arctic, Subarctic and Southern America, in Northern Europe, Australia, India, and many other regions. What a splendid promise to the future explorer!" To this exclamation we may add another: how futile must all generalizations and hypotheses be whilst such vast regions remain unexplored!

No writer on ancient life has been more generally read than Hugh Miller; and since he corrected the proof-sheets of his 'Testimony of the Rocks,' the known plants of the Silurian period have increased from 18 to 82 species. No Foraminifera and no Cirripedes had then been discovered; the fishes were then 10, and they are now 37; and the annelida were 10, and they are now 154; the entomostraca were 8, and they are now 313. From these specimen facts recording the increase of knowledge during only twelve years of research, we may infer what future research may do; how valueless the guesses were which preceded the researches; and how long it will be before the facts accumulated will be complete enough to warrant the formation of theories! In regard to living Flora and Fauna of even the best-searched districts in Europe, the results vary according to the abilities of the explorers; and of course the results are still more various of researches respecting the remains of dead Flora and Fauna. Indeed, it may be submitted, that as yet the proportion between localities and species prove nothing more than the slackness or thoroughness of explorers. The Silurian fossiliferous area of Canada alone is between sixty and eighty thousand square miles; and until this area has been explored, and the relations of the Quebec group have been investigated, the Primordial Stage waits for settlement. "The very name," says Dr. Bigsby, "has ceased to be appropriate."

"The Primordial Stage did not start forth, Pallas-like, at once, in full maturity. The quantity, variety, and high rank of its Fauna shut us up from any other conclusion than that it is only part, and a rich part, of an already established Flora and Fauna, lying undetected at present, and perhaps for ever, but which may be any day discovered in some of the many countries not yet examined. The Gozoon of Canada, &c., belongs to an anterior and unconformable deposit."

The Stage called first in order thus becomes the second stage, and the real first is avowedly unknown!

We have said enough to show with what distrust the conclusions of palæontologists must be received for many a year to come. Many of the ideas of Dr. Bigsby respecting the extinction of genera and species seem nothing better than guessess, but as there are persons who fancy that the geological succession of species is already an ascertained thing some of the conclusions of the author of a work so conscientious may be commended to their notice:—

"*First Appearance.*—This may be considered, practically, only another term for the date of its creation, liable, indeed, to mistake in individual cases, which, however, sooner or later meets with correction. While I give my full belief to the sublime utterance of the prophet, 'I have made the earth, the men, and the creatures that are thereon, by my great power' (Jer. xxvii. 5.) the present observations rest wholly on natural history facts, derived from the 'Thesaurus,' and similar sources. By far the most important part of a geological formation is its life. Mineral substances, always few in number, are simply ministerial to life. The first appearance of individual existences seems to be a normal transaction, not a casual, as it appears to be; for the great result is beneficial and harmonious. It takes place (we know not how; no eye saw it) among conditions pre-arranged for healthy subsistence, and not by transmutations. Life started into being, necessarily, in societies both composite and simple, the composite at once, in the beginning of a stage or at any other time. Radiata, Mollusca, Annelida, Articulata, all showing themselves simultaneously, or nearly so, for they subsist on each other. The sporadic method is common to all parts of an epoch; for there has always been a sowing of solitary forms, together with considerable retention of the old population; and there was a growth in numbers until a change in conditions came. All this is well known."

Dr. Bigsby, who must be accepted as a very high authority in reference to the Silurian period, has thus reached conclusions, to be taken, no doubt, for what they are worth, but which must be deemed very discouraging by the gentlemen who expect from the hypothesis of Mr. Charles Darwin "explanations of the geological succession of organic beings." Dr. Bigsby believes that great orders of beings showed themselves simultaneously, and not successively. Life started into being in societies. There was no transmutation. Creation was normal, and not casual. The first or primordial stage is not known, and may be known any day, or never known. Prior to proving an hypothesis by explaining a succession, the succession itself must be found and the first stage of it discovered. Sanguine students may think that the primordial stage may be found any day, and desponding students may think that it never can be known,—the one may hope to find the history of creation, and the other feel convinced it must always remain in darkness; but this much is sure to result from the study—more and more will be revealed respecting the star we live on and the life we share. Dr. Bigsby's 'Thesaurus Siluricus' is, we need scarcely say, so valuable an aid to researches and studies of this kind, that it will find a place in every palæontological library.—[*Athenæum.*]

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